The penetration of surface meanings is a poetic though not a crookedly sentimental, because personal, appraoch to experience. It is as scientific for the great experimenters, too, sought to penetrate the obvious fact in the knowledge that only a life of search is a life worth living.

Therefore we who are charged with the instruction of others must strive to understand ourselves in order to eliminate interfering personal bias. It demands that we be aware of ourselves (which by no means implies undue self-consciousness) in everything that we do. Seeing ourselves as instruments to be made more sensitive, we must question our actions not critically but in order to understand. And it is precisely with the development of this insight in the young that the true teacher is concerned.

Between the known and the to-be-known no separation exists. There is only a evolutionary gradation from the tangible aspect of reality to the as yet intangible; from the obvious to the subtle; from the lesser to the greater good; from creature-slave to self-governing man unwilling to restrict the range of his possible adaptations through the ignorant desire to exploit the ignorance of another and eager to prove to himself whether or not the possibilities of growth, to be demonstrated through non-competitive behavior, are for him.

Hence, the true teacher is not one who merely exercises authority for it is only the weakling who dares not face himself that would dominate. Rank has only to do with that large remnant of tribalism which still pervades our barbaric society but which should have no place in the school whose purpose is to help the pupil to live so that he may make the most serviceable contribution to himself as to his society. The teacher is then not like the general of ancient

times who was reputed to have been in the van of his army. Neither is he the general of modern times whose place is in the rear. The place of the teacher, the beloved elder, is in the hearts and minds of his children and nowheres else. Seeking neither to dominate nor to impress, he works with them that they may eventually free themselves from their inner caged existence.

The teacher is also one who is capable of admitting principally to himself his mistakes. But most instructors are afraid to admit their little struggles, the errors which are inevitably committed in the attempt to live, lest the prestige be impaired which is only honored in a narrow and narrowing system of civilization where fraudulent authority must always be right or lose its privileges.

canvas, brush, and paints, reproduce the living likeness of the subject? Yet that is exactly what we attempt to do in the classroom. Though oblivious to truth that is ever ready to be of assistance, we pretend we do see out of fear of uncertainty cultivated in us during the period of our imposed education. So that instead of trying to see first the simple necessities of life, we become eager to build modern towers of Babel which now cast their obscuring shadows over our paths.

While spurious education helps sharpen the weapons of ignorance, making possible systems of violent rulership, there is a magnificent instrument of emancipation which has not yet been valued or even appreciated. It is education whose principle is self-discovery, self-identification, Self in affinity with all life.

This is by no means as childish and impracticable as it may seem to many of our schoolmasters and mistresses, considering that most of us are not very far removed in our impetuous responses from the pork

and beef we devour.

At least this much is certain: Just as the Macedonian conquered the greater part of the known world without being able to conquer the torrent-desires of his many lesser selves, so our present systems of education have not helped to transcend and dissipate the evil tyranny in each that contributes to the despotism of all nations. What greater mission than to be a teacher? But the teacher as we know him or, perhaps, as we do not know him, is but one of the many counterfeitors of a society whose actions have their root in average understanding incapable of thought.

The mind of greater penetrative capacity will never strive for a position in a profession whose function is to perpetuate a system of competition devoted to material accumulation. Unless challenged with understanding, so thoughtless an aim must forbid the very existence of the species. How shall we know other than catastrophe when instructors contrive to continue rivalry advertently or otherwise, through casual utterance or deliberate yet mindless reiteration of traditional bias, by labelling one profession as noble in contrast to another; a conception false and devastating no less to the individual than to the race?

Were he to know himself in less perfunctory fashion, he might then help his pupils to find themselves in whatever endeavour they are most inclined and therefore best fitted. In consequence, we would no longer find certain occupational fields overcrowded with those who lacking interest, knowledge, and capacity, cause the systematic deterioration of these fields.

So it is by actual inculcation of his restricting prejudices - the "enlightened" words he has perhaps heard and even repeated are

evidently less persuasive - that the instructor suggests the imaginary nobility accruing to certain occupations, the superiority of one scholastic contribution as compared with another, and even the desirability of a particular avocational interest to console one, though this he does not say, for an unsatisfactory life of compromise. But what the instructor must stress, if he is not entirely dominated by tradition, is the indispensable value of any task well-performed. In this knowledge, no work can be judged inferior and with the eradication of this stigma it ceases to be such an becomes a privilege.

Enslaving conditions of rivalry arising out of false vocational evaluation - and slavery operates equally in the lower and upper brackets of our snobbish occupational hierarchy - cease to play their devisive rôles when the instructor realizes his true contribution which is that serving his pupils by means of knowledge of their capacities. No longer regarding himself as a member of a superior professional group and, by virtue of such affiliation, fully qualified to render service, he resolves instead to avail himself of every opportunity to observe and study his pupils and to encourage them to perform the same service for themselves.

In this, he strives for discernment, meaning that he exerts himself to see all things for their proper use which is never static but always leads to further application. It is this discernment which can produce a civilization where culture lives in the freely given efforts of a civilized generation of mankind. Lest there be the continuance of catastrophic existence, he does not feed limitation by concentrating upon crude techniques of imparting mere surface information of things. Avoiding dogmatic automaticity of

teaching and testing, he seeks to understand the limitations of his pupils in order to approach each upon his particular level and from thence gradually, time being no longer the interfering factor that it is at present, to help the child build for himself a background of self-knowledge applicable to every function of living.

Prejudice, including the false glorification of one occupation as compared with another, could then no longer exist for each calling would find sincere recognition and appreciation in the human family and thereby ensure a livelihood to every worker without the necessity for the desperate strategems of competition.

A standard of living, less frivolously precarious than that based upon monetary speculation and legalized peculation would then come into being. All would then be prepared for a broad vocational choice wherein ulterior motives as social prestige, material reward, susceptibility to possessive parental domination, and the like could no longer operate. Work, whatever its nature, would then offer a living wage and the idea of living could no longer be conceived of as abjectly dependent upon the amount of wages received. The function of each occupation would be performed with understanding enthusiasm as contributory to a society whose paramount concern would be the welfare of each.

For this we require the teacher, not the instructor capable only of verbal exhortation. A state of heaven has never been known to come into being through words alone. They only prepare for a truly superior state of living who become capable of a life worthy of heaven. By their presence, they create better conditions of life and living wherever they are an whatever their vocation.

Even the longest life in the end is but short. Usually one third is spent in daydreaming, one third in dreaming at night, and the last in suffering.

How can an existence which is impermanent be of permanent benefit?

Let us seek knowledge in intelligence which is above transient dreams that cause the steady recurrence of suffering, this out of ignorance of what we are and what we must become.

Surely there is no way of knowing ignorance or intelligence without knowing ourselves.

Sermonizing about them is to clothe our miseries with unprofitable meaning. But understanding of them is given us as we learn to see ourselves in everything we do.

The time for plowing is infancy and that for sowing is youth. The harvest is for maturity, but if the field is not plowed early, the sowing is late and the bountiful harvest is never reached for it is still too green to be gathered before the frosts come.

The teacher, like the good farmer, observes the season and works accordingly. Were he not to do so, there would be sorrow for harvest. His work would be futile for the laws of nature wait not upon the whims of anyone.

So life, though in time it be short with one, outlasts the longest spent in futile striving.

striking from ambush. Instead, these consequences are appreciated as fertile subjects for investigation during which consciousness of one's behavior gradually ruptures the imprisoning integument of self-magnification as the unseasoned self is gradually prepared for maturity of discernment.

To help focus the child-man's interest upon that more mature self lying nearest to his available means of apprehension is the most serviceable function of the teacher who is at all times the stimulating guide and collaborator. The knowledge gleaned from this study will be assimilated by all in their own time since the preparation needed for each must necessarily differ in the light of specific aptitude and interest. Scholastic and home influences do not primarily dictate the period of apprenticeship required but principally the child's innate sensibility whose existence, being unsuspected by the average instructor, remains for the most part unexplored and hence undeveloped. But negative scepticism cannot uncover this vein: only search coupled with thoughtful observation and sensitive interpretation have value.

The critic of another but not of himself can hardly be expected to interest himself in such exploration. He can only condemn as absurd, unreal, or unscientific any and all possibilities of which he is ignorant so as to safeguard his prestige, thereby inviting those who are susceptible to share the subterranean crypts where lies immurred the pride of the catacombed mind. Of necessity, he must speak mainly of the most obvious shortcomings in another without being able to hint at the way to that potential freedom and generosity of spirit in all which might help re-create permanent and primordial right. He can only trouble the pool of thought by his incessant attempts to

lost her way in a dark forest where mists obscured her way.

Could anything but a nightmare have resulted from so chartless a voyage to the unknown Self? Much more is required than a few words of exhortation for the subject this instructor purported to hint at is one of vast scope, requiring much explanation and the encouragement of repeated practice as part of the preparation so that eventually we may not merely ask why we eat but why we eat too much or why we begrudge the food on another's plate.

By his action, he has proven that he has mistakenly given to another a tool with which he is as yet unacquainted and therefore unskilled. Her dream is a typical response to such indifferently-felt advice, the dark forest being symbolic of his immature guidance which failed to prepare her for the first step to be taken. Wherefore the confusion which temporarily discouraged any further steps to be taken in the right direction.

This instructor has yet to take the first step which is to try
the advice he has given her upon himself if he would not be permanently handicapped by untested theory which cannot comprehend that
knowledge is not to be won without an unremitting strategy. A strong
fortress is not to be easily taken and those who would approach the
fortress of self-knowledge must be as strong and enduring.

When he begins to consider the meaning and many applications of self-orientation, when he has persisted despite discouragement, he will understand that this subject may be introduced to another only by presenting in sufficient detail its purpose which is to redeem man from his enslavement of ignorance. This mastered, initial hardship and confusion no longer lead to profoundly-felt discouragement and route which may be likened to the onslaughts of an unseen enemy

the best in their pupils and to stimulate the receptive into keener thought.

But many apprentice-teachers, without knowing how to swim, would nevertheless cast themselves into the sea. Without the prerequisite background of self-examination, they would reach shores attainable only by stronger swimmers. In their haste, they would forego the attainment of that tangibility of spirit extended into conduct which has ever gone into the preparation of the teacher.

Before one may erect the steeple of an edifice, it is necessary to know how to lay the foundation. Otherwise, there will be neither steeple nor sub-structire. Overlooking this, they adopt an end without understanding, without attempting to translate it into a finer behavior, and thus ignore the direct means which lead to the end. Out of the desire for authority, they advocate that the pupil practice self-investigation which is their end, their steeple, without themselves mastering the means which is its foundation in their own attempts to come closer to the realities within. Being estranged from the desire to find and nourish the best in themselves, is it conceivable that such instructors will be able to assist andy pupil in the exploration of his more capable self and subsequent application in conduct?

To be willing is not easy but only when we are willing to perform our duties to ourselves is it at all possible to perform our duties to another.

If, then, the instructor's purpose is to nurture the young upon thought, it is certain that he cannot be careless of his own personal education or he will be in serious danger of remaining visionary in his conceptions yet predatory in all that he does. Though knowledge needs no bait, being so attractive in itself providing the will to realize it

apprehend enduring security as yet seek to find it upon a level of existence where its tangibility cannot be grasped. Placing their main reliance upon a bank account or its many equivalents, they would find security in the realm of material possessions.

While the few seek enduring security by transcending the temporal desire of things, the enduring security of others, so far as their conceptions permit, lies in family, friend, lover, occupation, and in each exclusively. Here is where most of us hope to find security. We would attain permanence through impermanent means whose vexatious if not painful consequences are necessary to prod us on to search for less improvident means.

Knowing this, the wise man will never seek security in the satisfaction of exlusive benefits which, being steeped in self-love, can only contaminate him with this most prolific source of human discontent. Such a wise teacher - he is also a pupil - realizing that riches or its alternatives cannot be exclusive property, will strive to desist from the idea of mere ownership and the fear of lacking this obsessive idea. Never does nature withhold, at least not in all places at the same time. But man, possessed of this ruinous notion, withholds from his neighbor and even from himself.

Having familiarized themselves with that imperative force in themselves, the quest for security, the few who are teachers and hence incapable of withholding, understand—that what is most important is not to condemn another's ideas but to discover some means, some method or equation, of distinguishing the genuine thought from its imitation. It is through self-examination that they arrive at the means to be employed—that of sustained, interested examination. And so, with the utmost patience, they seek to approach

reactions of stress and torment, what was formerly a painful stimulus is no longer such for when the mind interjects itself as the conservator of its proper domain, succeeding experiences of pleasure and pain become less causally apprehended instrumentalities of learning as their meaning is apprehended by a more sensitive retina of consciousness upon which less is lost. A new man is born who, though no longer willing to exist in preceding stages of growth, does not forget their lessons and is accordingly able to perceive such stages in others and to deal, not so much with their symptoms as with their underlying causes. more helpfully.

Being held by sensations of pleasure and pain, we cannot know what existence, devoid of this contrast, would be. We cannot therefore . understand the new man until we have begun to be him, until we know how to transmute those qualities in us that interfere with a more self-collected way of life.

Wherein is the proof that this new way of living has the advantage over the old? The proof is to be found in the growing as the mature tree demonstrates the viability of the seed. But while many are called, few are ready to answer the call. We may ask why so few have chosen to sever themselves from the spider-web of contrasts.

When truth becomes our desire, we make an effort to discover it just as we exert ourselves to achieve what is commonly assumed to be a secure station in society. When we understand that truth is our greatest security, it becomes desirable above all else and our behavior is then whole heart-mindedly directed to that end.

Security and truth are synonymous. All men, by nature, are constrained to seek security but it is only the few who find the way to it. The many who in the course of their evolution may also

* (not to be confused with the static)

Ignorance, then, has its purpose upon the scale of development. By means of contrasts, it indicates our nearness or departure from the utmost good, the utmost stability, we may attain.

evolved

The less developed the receptivity of mind, the more forceful the reminder that though ignorance may be bliss, it is so only for the moment. In the lack of keen perception we misconstrue the attainment of such false bliss with the purpose for which we were born until it becomes manifest that we must resurrect ourselves from the dark earth of ignorance where we have too long lain interred.

* inescapable consequences make it clear

The cannot say that ignorance begets ignorance as good begets good. That violence which is of evil, being a reaction to the disintegration of good, indicates a need for repair, for knowledge, which ultimately makes itself felt to all in their own way. The same force lies in the club as in the word or caress; its effect upon us being a reminder. whether we know it or not, that the impossible utter annihilation - is not permitted.

As the thing we call night is, for the present order, a beneficent lessening of the thing we call day - a diminution of light advantageous to that which requires alternating periods of activity and release from that activity, so is ignorance the lessening of wisdom. Ignorance is evil which, arising from the dispersal of good, causes a jolting, a reaction to that dispersement which, affecting further reactions, causes us to gravitate back to that good which is synonymous with wisdom or intelligence,

for them is meted out to those who have steeped the hemlock in the cup.

But the privilege of emancipating the self from ignorance is for all. Though we may procrastinate and repeatedly relapse into old habits of wilfulness, again and again we are goaded on by Necessity until externally imposed discipline arising out of the substrate of experience is no longer our only stimulus for growth.

Let us assume that I have a master who instructs me. He presents knowledge which I find so intriguing and valuable that I feel strong and secure, hearing his words and later in my thoughts of them. Eventually, there is the conviction that I can be self-sufficient, that his assistance is no longer required. Looking at what I have accumulated as my own, I find his presence even irritating because I would be the master. And so I let him know that here there is no longer need of his services.

But soon after, I find that I cannot master my problems without his help and so I am obliged to seek him out agaim. He helps me to earn that which I thought I understood but could not use with discernment. By other approaches, by different channels, he leads me to that same knowledge I had previously failed to assimilate. He speaks of the old things but uses other expressions to convey these to me so that all seems new, even the state I had known too casually before.

Such are the conditionings of experience which even as that master speaks to us in diverse ways of the myriad permutations of wisdom which are for all.

As the thing we call night is, for the present order, a beneficent lessening of the thing we call day, a diminution of light advantageous to that which requires alternating periods of activity and release from that activity, so is ignorance the lessening of wisdom. Ignorance is evil which arising from the dispersal of good causes a jolting, a reaction to that dispersement which, effecting further repercusion causes us to

stir up the mud at its bottom. To make a show of his authority, he chooses the weaker expressions of his pupils rather than their best. Just so does the adolescent who, misapprehending the character of manhood, confuses it with the temperament of rude and blustering force. Both mistake strength for weakness. Their aim is not to consider and test thought but to disintegrate it. But thought cannot be disintegrated; being the stronger it will shatter the weaker.

Mose who are the life-furthering spirits of humanity voluntarily undergo periods of arduous preparation before they arrive at the wisdom which they bequeath to infant souls, before they understand that life is an apprenticeship in the service of the Highest within each wherein favoritism does not enter, until they arrive at the condition where thought - feeling - conduct - life - are directed to good which is sought for its own sake. They awaken themselves from the protean illusions of ego although it is understood that preceding their voluntarily-given efforts, there is always the stage of acute pain and abguish. During this period, the i is ground into the flour wherwith they make the bread to sustain them under and and all circumstances, even those considered evil by the many who in ignorance perpetrate that evil. By doing so, the intended sacrificial victims escape their persecutors and the punishment meant for them is meted out to those who have steeped the hemlock in the cup.

But the privilege of emancipating the self from ignorance is from all. Though we may procrastinate and repeatedly lapse into old habits of wilfulness, again and again we are goaded on by Necessity until externally imposed discipline arising out of soil of experience is no longer our only stimulus for growth.

Let us assume that I have a master who instructs me. He presents

ourselves for he who would be a missionary to another must first be a missionary unto himself.

But infrequently, the instructor is so victimized by egotistic hero-worship whereby he, through gratuitous substitution, identifies himself with those great ones who have in their lives advocated the practice of self-knowledge, that he enthusiastically suggests that his pupils do likewise although he has himself never seriously attempted to do so.

A pupil of such an instructor, following his advice that she scrutinize the most minute details of her behavior, later confessed to him that she had experienced a nightmare following a single day of trial. While climbing the stairs to her home, she had repeatedly asked herself where she was going and why. At the supper table she had inspected each morsel closely to discover her reson for eating it. Then, after going to bed, she had dreamed of climbing interminable flights of stairs. She had banqueted upon strange, tasteless food. She had lost her way in a dark forest where mists obscured her way.

Could anything but a nightmare have resulted from so chartless a voyage to the unknown Self? Much more is required than a few words of exhortation for the subject this instructor purported to hint at is one of vast scope, requiring much explanation and the encouragement of repeated practice as part of the preparation so that eventually we may not merely ask why we eat but why we eat too much or why we begrudge the food on another's plate.

By his action, he has proven that he has mistakenly given to another a tool with which he is as yet unacquainted and therefore unskilled. Her dream is a typical response to such indifferently-felt advice; the dark forest being symbolic of his immature guidance which failed to prepare her for the first step to be taken. Wherefore the confusion which temporarily discouraged any further steps to be taken in the right direction.

a chick to hatch therefrom.

But within the shell-world that is wholesome, the protoplasm of the embryo is organized into tissues, the beating heart quickens the pulse of life, and the feathers become loosened from their sheaths.

After twenty-one days, the confined chick picks vigorously against the shell with its beak, the imprisoning wall is cracked, and a new life opens to it.

So it is with the unborn child. During the forth month of pregnancy the foetus begins to stir, prophetically informing the mother that the life within her womb has quickened. At first there is only a suggestion of movement, a barely perceptible fluttering, but soon the tiny arms and legs hammer against the uterine walls in anticipation of the moment of birth.

While chick and infant, in due course of time, seek an exit, many adults who have installed themselves in a smugly static environment choose to remain there despite the necessity for liberation and rebirth Such even thicken their walls just as ancient China, at the command of the Emperor Shih Huang Ti, built and thickened the Great Wall - that same one which now stretches in ruin across the hills of Asia as a bul-wark against the tartars.

But within a few years of the Emperor's death, Mow-Tan, chieftain of the Hun tartars, had swept around and through the western end of the Wall, ravaging China as far as the Huang-Ho. Some centuries later, the Toba tartars, conquerers of northern China, even added many miles to it lest other nomads enter and ravage their newly won empire.

It is not necessary to build a wall about anything, be it a civilization or a personal possession. When we are no longer enslaved by barbaric whim, we may then go to the barbarian in safety. We can teach the barbarian mind which is really the ignorant mind but before we undertake to do so, we must be positive that we are no longer barbarians

deserts us when we need it most, having the coldness and lack of sympathy represented by the serpent.

Re-entry into paradise cannot be earned through words alone. The recent emphasis upon teaching the child right attitudes of open-minded-ness, scientific thinking, social-mindedness, patriotism, and the like helps him not to refrain from following habitual grooves of conduct. As for pedagogical experiments designed to prove the superiority of a particular method of instruction in contrast to another as "liberal" versus "autocratic", bias hems the matter.

Despite the superficial changes which might appear on the surface as the consequence of such experiments - so highly praised by educational authorities - these can only be of a transient emotional and intellectual nature which, when tested by the slightest emergency, would be erased from the child's vocabulary and behavior, leaving his nature as improverished as before.

Fine words and statistically detailed experiments inspired by the instructor's appetite for professional advancement can have only an oblique relation to the child's most intimate self and so cannot move him to improve upon his undisciplined actions. New words, if coupled with old motives no less than "noble" patterns of behavior rooted in old patterns of response, are soon forgotten, leaving distorted and almost ineffaceable impressions inimical to the well-considered reception and interpretation of experience.

Such innovations in teaching may be compared with setting forth upon a long and arduous journey when swift transportation is available, if not for the asking, at least for a price we can well afford. It is to teach after a tediously pedestrian fashion when magnificent vistas, unsuspected by those blindfolded by customary prejudice, might be revealed. It is to go on from joint to joint, constructing a carcass without the living breath. It is to incubate an egg which is putrid, expecting a

It is generally when some major social tragedy occurs that campaigns are launched in the school to offset any further calamity. But then the results cannot reach very deeply into the hearts and minds either of instructor or pupil because the background for building genuine moral and spiritual character is lacking and cannot be hurriedly built. The sequel is likely to be hysteria and extreme disillusionment because the motive for the quick change is based not upon eagerness to live truth but rather to evade the consequences of past misconduct that nevertheless continue to operate in the form of one painful hindrance or another until, through the development of self-insight, we can refrain from propagating ignorance.

Through myths and other writings, the mother-father spirits of the race speak to their generation and those to follow. It would be decidedly unwise to interpret these as literal interpretations of experience for they are both figurating and allegorical and, as such, enigmatic so long as we make no attempt to penetrate their symbolic disguise.

What is the meaning of the Garden of Eden? The pair, Adam and Eve, represent humanity enjoying a paradise undeserved through understanding, and therefore unappreciated. So the prototypic couple were driven out of Eden because they succumbed too easily, as do we,

He has yet to take the first step which is to try the advice he has given her upon himself if he would not be permanently handicapped by untested theory which cannot comprehend that knowledge is not to be won without an unremitting strategy. A strong fortress is not to be easily taken and he who would approach the fortress of self-knowledge must be as strong and enduring.

When this instructor begins to consider and test the meaning and many applications of self-orientation; when he has persisted despite much discouragement, he will understand that this subject may be introduced to another only by presenting in sufficient detail its purpose which is to redeem man from his slavery to ignorance. This mastered, initial hardship and confusion no longer lead to profoundly-felt discouragement and route which may be likened to the onslaughts of an unseen enemy striking from ambush. Instead, these consequences are appreciated as fertile subjects for investigation during which consciousness of one's behavior gradually ruptures the imprisoning integument of self-magnification as the unseasoned self is gradually prepared for maturity of discernment.

To help focus the child-man's interest upon that more mature self lying nearest to his available means of apprehension is the most service-able function of the teacher who at all times is the stimulating guide and collaborator. The knowledge gleaned from this study will be assimilated by all in their own time since the preparation needed for each must necessarily differ in the light of specific aptitude and interest. Scholastic and home influences do not primarily dictate the period of apprenticeship required but principally the child's innate sensibility whose existence, being unsuspected by the average instructor, remains for the most part unexplored and hence undeveloped. But negative ascepticism cannot uncover this vein: only search coupled with thoughtful observation and sensitive interpretation have value.

* though perhaps must using the phrospli

The teacher refers to self-knowledge; he will even advise his pupils to scrutinize their behavior - though he has yet to begin to scrutinize his own.

Thus, a girl, following the suggestion of her instructor that she study her performances, confessed to him that she had experienced a nightmare after a single day of trial. While climbing the stairs to her home, she had asked herself again and again where she was going and why. At the supper table, she had inspected each morsel closely, asking herself what she was eating it. Then, after going to bed, she had dreamed of climbing interminable flights of stairs. For hours she had banqueted upon strange, tasteless food. She had lost her way in a dark forests where mists obscured her way.

nevertheless cast themselves into the sea. Without the prerequisite background of self-examination, they would reach shores atainable only by stronger swimmers. In their haste, they would forego the attainable of that tangibility of spirit which has ever gone into the preparation of the teacher.

before one may erect the steeple of an edifice, it is necessary to know how to lay the foundation. Otherwise, there will be neither steep. le nor sub-structure. Overlooking this, they adopt an end without understanding - without attempting to translate it into a finer behavior, and thus ignore the direct means which lead to that end. Out of the desire for authority, they advocate that the pupil practice of self-investigation which is their end, their steeple, without themselves mastering the means which is its foundation in their own attempts to come closer to what they are about and why.

Being estranged from the desire to find and nourish the best in themselves, is it conceivable that such instructors will be able to assist any pupil in the exploration of his more capable self and the subsequent application in conduct?

To be willing is not easy but only when we are willing to perform our duties to ourselves is it possible to perform our duties to others.

The critic of another but not of himself can hardly be expected to interest himself in such exploration. He can only condemn as absurd, unreal, or unscientific, any and all possibilities of which he is ignorant so as to safeguard his prestige; thereby inviting those who are susceptible to share those subterranean crypts where lies immurred the price of the catacombed mind. Of necessity he must speak of the obvious shortcomings in another without being able to hint at the way to that potential freedom and generosity of spirit in all which might help re-create permanent and primordial right. He can only trouble the pool of thought by his incessant attempts to stir up the mud at its bottom. To make a show of his authority, he chooses the weaker expressions of his pupils rather than the best. Just so does the adolescent who misapprehending the character of manhood confuses it with the temperament of rude and blustering force. Both mistake strength for weakness. Their aim is not to consider and test thought but to disintegrate it. But thought cannot be disintegrated; being the stronger it will shatter the weaker.

Those who are the life-furthering spirits of humanity voluntarily undergo periods of arduous preparation before they arrive at the wisdom which they bequeath to infant-souls; before they understand that life is an apprenticeship in the service of the Highest within each wherein favoritism does not enter; until they arrive at the conditon where thought-feeling - conduct - life - are directed to good which is sought for its own sake. They awaken themselves from the protean illusions of ego although it is understood that preceding their voluntarily-given efforts, there is always the stage of acute pain and anguish. During this period, the I is ground into the flour wherewith they make the bread to sustain them under any and all circumstances, even those considered evil by the many who in ignorance perpetrate that evil. By doing so, the intended sacrificial victims escape their persecutors and the punishment meant

The critic who is unacquainted with himself can hardly be interested in another. He can only condemn so as to safeguard his prestige. He can only invite others to share the subterranean crypts which lies immurred the pride of the catecombed mind. Of necessity, he must speak only of the wrong without being able to hint at the way to that freedom and generosity of spirit which would help recreate permanent and primordial right. He can only trouble the pool of thought by his incessant attempts to stir up the mud at its bottom. To make a show of his authority, he chooses the weaker expressions of his students for discussion instead of their best. Just so does the adolescent who, misapprehending the character of manhood, confuses it with the temperament of rude and blustering force. Both mistake strength for weakness.

gravitate back to that good which is synonymous with wisdom.

It is often said that evil begets as good begets but that violence which is of evil, being a reaction to the disintegration of good, indicates a need for repair, for knowledge which ultimately makes itself known to all in ways and understanding of each. The same message lies in the club as in the word or caress; its effect upon us being a reminder, whether we know it immediately or not, that the impossible, utter annihilation, is not permitted.

The less evolved the receptivity, the more forceful the reminder that ignorance is bliss but only for the moment. In the lack of keen perception, we must misconstrue the purpose for which we were born until inescapable consequences make it clear that we must resurrect ourselves from the dark earth of ignorance wherein we have lain too long interested

Ignorance, then, has its purpose upon the scale of development. By means of contrasts, it indicates our nearness or departure from the utmost stability (not to be confused with the static) we may attain. In the realm of contrasts, we find the inflamed craving for food which leads to a satiety; the flux and reflux of antipathy and empathy in the human creature, and in fact, all those alternating forces which rule us so long as we find it unprofitable to search out their meaning. Evil exists, then, to teach us when, where, and how best to direct our attention.

The unabated oscillations of pain and of pleasure which may be likened to those forces which draw a drop of water from the sea to be spilled again into the sea, leave us only when with a more disciplined consciousness we have responded to the urge impelling all to evolve. After pain comes pleasure and when this pleasure ceases, dis-ease may reoccur until we are able to locate the cause of our irritation. Irritation is within and without but it is only the hypertrophic ego of man which leads to those effects he stigmatizes as undesirable.

When the capricious ego no longer causes us to have violent reactions of stress and torment, what was formerly a painful stimulus is no longer such for when the mind interjects itself as the conservator of its proper domain, succeeding experiences of pleasure and pain become less casually apprehended instrumentalities of learning as their meaning is apprehended by a more sensitive retina of consciousness upon which less is lost. A new man is born who, though no longer willing to exist in preceding stages of growth, does not forget their lessons and is accordingly able to perceive such stages in others and to deal, not so much with their symptoms as with their underlying cause, more helpfully.

Being held by sensations of pleasure and pain, we cannot know what existence, devoid of this contrast, would be. We cannot therefore understand the new man until we have begun to be him, until we know how to transmute those qualities in us that interfere with a more self-collected way of life.

Wherein lies the proof that this new way of living has the advantage over the old? The proof is to be found in the growing as the mature tree demonstrates the viability of the seed. But while many are called, few are ready to answer the call. We may ask why so few have chosen to sever themselves from the spider-web of contrasts.

When truth becomes our desire, we make an effort to discover it just as we exert ourselves to achieve what is commonly assumed to be a secure station in society. When we understand that truth is our greatest security, it becomes desirable above all else and our behavior is then whole heart-mindedly directed to that end.

Security and truth are synonymous. All men, by nature, are constrained to seek security but it is only the few who find the way to it. The many who in the course of their evolution may also apprehend enduring security as yet seek to find it upon a level of existence where its

tangibility cannot be grasped. Placing their main reliance upon a bank account or its many equivalents, they would find security in the realm of material possessions.

While the few seek enduring security by transcending the temporal desire of things; the enduring security of others, so far as their conceptions permit, lies in family, friend, lover, occupation, and in each exclusively. Here is where most of us hope to find security. We would attain permanence through impermanent means whose vexatious if not painful consequences are necessary to prod us on to search for less improvident means.

Knowing this, the wise man will never seek security in the satisfaction of exclusive benefit which, being steeped in self-love, can only
contaminate him with this most prolific source of human discontent. Such
a wise teacher - he is also a pupil - realizing that riches or its alternatives cannot be exclusive property, will strive to desist from the
idea of mere ownership and the fear of lacking this obsessive idea. Never
does nature withhold, at least not in all places at the same time. But
man, possessed by this ruinous notion, withholds from his neighbor and
even from himself.

Having familiarized themselves with that imperative force in each, the quest for security, the few who are teachers and hence incapable of withholding understand that what is most important is not to condemn another's ideas but to discover some means, some method or equation, of distinguishing the genuine thought from its imitation. It is through self-examination that they arrive at the means to be employed, - that of sustained, interested consideration. And so, with the utmost patience they seek to approach the best in their pupils and to stimulate the receptive into keener thought.

But many apprentice-teachers, without knowing how to swim, would

We do not forget the preceding stages of growth and though we can no longer exist in them ourselves, we do know how to perceive them in others.

What sort of creature is this new man? Is he one who is forever frowning from his peak upon those who laugh and sorrow in the crowded valley below? Everything exists as one, and the sensation of inner and outer - that I am here and that is there - is the result of the individualizing cognizing of the parts which are in themselves relative cognizance, and so have the sensation of disparate existence.

The greatest realism of seeing is seeing all as real whose ultimate reality is the absolute.

A thing exists both inside and outside of me, but not as absolute which has neither outside nor inside, but is absolute, not contrasting, Sense.

There is no sense in anything but Sense because it is the real sense, the perfect sense which makes sense inthe fin al tally.

While our world is a reflection of our sensory thinking

(so that it is object of a subject), it has also a reality

of its own (to which we are objects) inasmuch as its components

or bodies have also sensory activity. That is to say, we are

of relative absoluteness

the universe just as the universe (which)

is ourselves is relative absolutness.

Through our sensations we get (awareness of) mixed attriCan
butes of the unmixed reality. Are thesesensations be (said
to be)all or is there something beyond? Inasmuch as each
sensation (or ours) contains something beyond itself,
which
that
there is the absoluteness which stands beyond all sensations,
emitting them and receiving them as well.

How can the absolute be shown? The apprehension of absoluteness depends upon our going beyond the sensations of bodymind perception. If the sensations engender the physical reality of the universe, it is in the eliminations of the mixture where the body-mind perception is less and less filtered through the sensorium that

Whether the apple is seen from its core or its periphery does not change the apple but only our view of the apple.

flame. It is the resultant of his cognition asstrimulated by the complicated energies which go into the flame he cognizes.

Now to translate the visual stimulus into a specific wavelength of light or energy-path brings one no further in the comprehension of that which evokes the sensation of yellow. The physicist will describe light as a vibrating electro-magnetic field. But should we press him further to explain what that field of energy is in itself, what is is precisely that undulates or is propagated as particles or quanta, we are told that physics is in ignorance as to the nature of light waves. It can only describe their effects amongwhich they can, if of a certain wave-length, produce in the observer the sensationoof yellow.

Physics, then, inits analysis of light, has so far succeeded inttranslating color not into the "real" or "essence" but only into a wavelength of energy whose behavior is mathematically described. However, recent developments in nuclear physics have made it necessary for the scientist to widen his conception of energy so that it now includes the atom. If the atom is a storehouse of energy, this admits the possibility that what we call a thing or material entity is really a part of an immaterial order of existence. What we take to be tangible may really be grounded in the non-material in which case extension or dimensionality (including location in time) would be clues by means of which cognizing entities get knowledge of the existence and behavior of non-material constellations of energy. Going a step further, what is unmistakeably physical to the senses which cognize it as such, is, in essence, ultimate psyche or mind-energy. The flame energy centers in the absolute energy.

Upon this premise, the physical world is material and tangible